الأصول الثلاثة وأدلتها

The Three Fundamental Principles

By Muhammad Ibn ‘Abd al-Wahhab

أبو ذر

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A basic manual on Tawhid, written by the Shaykh, the Imam, the Reviver - Muhammad Ibn ‘Abd al-Wahhab - May Allah show him abundant Mercy. The booklet is short and concise, covering the core principles of tawhid, and answering the three questions that everyone will be asked after death. The topics covered within the book are important for every single Muslim to understand. And therefore, this book is essential for any one who wishes to begin their journey in seeking Islamic knowledge, especially in the field of ‘Aqidah (creed).

How this PDF works: On the first page there will be the original Arabic text and the one after will be an English translation of the Arabic text. This was done with the intention of making the text easier to memorize.

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[ما يجب على كل مسلم أن يتعلمه]

اعْلَمْ رَحِمَكَ اللّٰهُ أَنَّهُ يَجِبُ عَلينا تَعلمُ أربع مسائل:

(الأُولَى) الْعِلْمُ وَهُوَ مَعْرِفَةُ اللّٰهِ، وَمَعْرِفَةُ نَبِيِّهِ، ومعرفة دين الإسلام بالأدلة.

(الثانية) العمل به.

(الثالثة) الدعوة إليه.

(الرَّابِعَةُ) الصَّبْرُ عَلَى الأَذَى فِيهِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: بسم اللّٰه الرحمن الرحيم ﴿ وَالْعَصْرِ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾

قال الشافعي رحمه اللّٰه تَعَالَى: لَوْ مَا أَنْزَلَ اللّٰهُ حُجَّةً عَلَى خَلْقِهِ إلا هَذِهِ السُّورَةَ لَكَفَتْهُمْ.

وَقَالَ البُخَارِيُّ رحمه اللّٰه تعالى (بَابٌ) "العِلْمُ قَبْلَ القَوْلِ وَالْعَمَلِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ ﴾ فَبَدَأَ بِالْعِلْمِ قَبْلَ القَوْلِ وَالعَمَلِ

In the name of Allāh, the Most-Merciful, the Most-Gracious:

Know, may Allāh have mercy on you, that we are obligated to learn four matters:

Firstly: Knowledge; which is to know Allāh, know His Prophet, and know the Religion of Islām based on evidences.

Secondly: Acting on it.

Thirdly: Calling to it.

Fourthly: Patience with the harm that befalls due to it (i.e. acting on it and calling towards it). The proof for this is the saying of Allāh (*ta'ala*): In the Name of Allāh, the Most Merciful, the Most-Gracious. "**By time! Verily mankind is at loss – except those who believe and perform righteous deeds, and advise one another towards the truth and advise one another towards patience.**" [1]

Ash-Shāfiʿī, (*raḥimahullāh*) said: "Had Allāh not sent down a proof to His creation other than this Sūrah (chapter), it would have been sufficient for them."

Al-Bukhārī (*raḥimahullāh*) said: "Chapter: Knowledge comes before speech and action." The proof for this is Allāh's (*ta'ala*) saying: "**So know that there is no deity worthy of worship except Allāh, and seek forgiveness for your sins.**" [2] Thus, He began by mentioning knowledge before speech and action.

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[1]- Sūrah al-ʿAṣr (103): 1-3

[2]- Sūrah Muḥammad (47): 19

(اعْلَمْ) رَحِمَكَ اللّهُ أَنَّه يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعَلُّمُ هَذِهِ الثَّلاثِ مَسَائِل والْعَمَلُ بِهِنَّ:

(الأُولَى) أَنَّ اللّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلا بَلْ أَرْسَلَ إِلَيْنَا رَسُولاً فَمَنْ أَطَاعَهُ دَخَلَ الجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا - فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴾

(الثَّانِيَةُ) أَنَّ اللّه لا يَرْضَى أَنْ يُشْرَكَ معه أحدٌ في عبادته لا مَلَكٌ مُقَرَّبٌ وَلا نَبِيٌّ مُرْسَلٌ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

(الثَّالِثَةُ) أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللّهَ لا يجوز له موالاة من حاد اللّهَ وَرَسُولَهُ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ، وَالدَّلِيلُ قَوْلُهُ تعالى: ﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ ﴾

Know, may Allāh have mercy on you: it is obligatory upon every Muslim man and woman to learn and act upon the following three things:

Firstly: That Allāh created us, provided sustenance for us, and did not leave us neglected; rather, He sent a Messenger to us, so whoever obeys him will enter Paradise, whereas whoever disobeys him will enter the Hellfire. The proof for this is Allah's (*ta'ala*) statement: "**Verily, We sent to you a Messenger, to be a witness over you, just as we sent a Messenger to Pharaoh. But Pharaoh disobeyed the Messenger (i.e. Mūsa) so We seized him with a severe punishment**" [3]

Secondly: Allah is not pleased with anyone being mixed into worship with Him – neither an angel brought close nor a prophet that was sent. And proof for this is the statement of Allah (ta'ala): "**And verily the Masājid belong to Allāh, so do not invoke anyone along with Allāh.**" [4]

Thirdly: Whoever obeys the Messenger (i.e. Muḥammad ṣallallāhu ʿalahyhi wasallam) and singles Allāh out (in worship), then it is not permissible for him to take as allies those who oppose Allāh and His Messenger, not even if they are close relatives. And the evidence for this the saying of Allāh (ta'āla): "**You will not find any people who believe in Allāh and the Last Day making friendship with those who oppose Allāh and His Messenger, even if they are their fathers or their sons or their brothers or there kindred. For such He has written īmān in their hearts, and strengthened them with rūh (light and guidance) from Himself.**" [5]

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[3] - Sūrah al-Muzzammil (73): 15-16
[4] - Sūrah al-Jinn (72): 18
[5]- Sūrah al-Mujādilah (58): 22

[الحنيفية ملة إبراهيم هي عبادة اللّه وحده]

(اعْلَمْ) أَرْشَدَكَ اللّهُ لِطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ! وَبِذَلِكَ أَمَرَ اللّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ وَمَعْنَى يَعْبُدُونِ: يُوَحِّدُونِ.

وَأَعْظَمُ مَا أَمَرَ اللّهُ بِهِ التَّوْحِيدُ، وَهُوَ إِفْرَادُ اللّهِ بِالْعِبَادَةِ. وَأَعْظَمُ مَا نَهَى عَنْه الشِّرْكُ وَهُوَ دَعْوَةُ غَيْرِهِ مَعَهُ وَالدَّلِيلُ قَوْلُهُ تَعَالَى:﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

Know, may Allāh guide you to His obedience, that al-Ḥanafīyah, the Religion of Ibrāhīm, is that you worship Allāh alone, making the religion sincerely (i.e. solely) for Him. This is what Allāh ordered all of mankind to do, and this is the purpose for which He created them. As He (ta'ala) said: "**And I have not created the Jinn or mankind except to worship Me (alone).**" [6]

And the meaning of "**to worship Me**" is "to single Me out (in worship)."

The greatest thing that Allāh commanded is Tawḥīd, which is to single Allāh out in worship. And the greatest thing that Allāh warned against is Shirk: which is supplicating to others along with Him. And the evidence for this is His (ta'ala) saying: "**And worship Allāh (alone) and do not mix anything (in worship) with Him.**" [7]

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[6] - Sūrah adh-Dhāriyāt (51): 56
[7] - Sūrah an-Nisā' (4): 36

[لأصل الأول: معرفة الرب]

(فَإِذَا قِيلَ لَكَ) : مَا الأُصُولُ الثَّلاثَةُ التِي يَجِبُ عَلَى الإِنْسَانِ مَعْرِفَتُهَا؟ فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ وَنَبِيَّهُ مُحَمَّدًا صَلَّى اللّهُ عَلَيْهِ وسلم.

(فَإِذَا قِيلَ لَكَ) : مَنْ رَبُّكَ؟ فَقُلْ: رَبِّيَ اللّهُ الَّذِي رَبَّانِي وَرَبَّى جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى :﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ وكل ما سِوَى اللّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

(فَإِذَا قِيلَ لَكَ) : بِمَ عَرَفْتَ رَبَّكَ؟ فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالأَرَضُونَ السَّبْعُ وَمَنْ فِيهِنَّ وَمَا بَيْنَهُمَا، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ وقوله تعالى: ﴿ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

So, if it said to you: What are the three fundamental principles that mankind is obligated to know? Then say (in response): That the servant knows his Lord, his Religion and his Prophet Muḥammad (*ṣallallāhu ʿalahyhi wasallam*)

So if it is said to you: Who is your Lord? Then say: My Lord is Allāh, the One Who nurtured me and nurtured all of creation through His favors. And He is the One whom I worship, there is, to me, no (false) deity worshiped that is equal to Him. The proof for this is Allāh's statement: **"All praise be to Allāh, Lord of all Existence**" [8]. The word ʻĀlam refers to everything apart from Allāh, and I am part of that creation.

So if it is said to you: How did you come to know of your Lord? Then say (respond): By way of His signs and His creations. And among His signs are the night and the day and the sun and the moon. And among His creations are the seven (levels of) heaven and the seven (levels of) earth, as well as whoever [and whatever] lies in them and between them. The evidence for this, is His (ta'ala) saying: "**And from among His signs are the night and the day and the sun and the moon. Do not prostrate yourselves to the sun or to the moon, but rather prostrate yourselves to Allāh who created them, if it is He whom you ruly worship.**" [9] And His (ta'ala) statement: "**Verily, your Lord is Allāh, Who created the heavens and the earth in six days, and then rose over the Throne. He brings the night as a cover over the day, which it follows rapidly. And He made the sun, the moon and the stars subjected to His Command. Surely, to Him belongs the Creation and the Command. Blessed is Allāh, Lord of the Worlds**." [10]

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[8] - Sūrah al-Fātiḥah (1): 1
[9] - Sūrah Fuṣṣilat (41): 37
[10] - Sūrah al-Aʻrāf (7): 54

وَالرَّبُ هُوَ الْمَعْبُودُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ - الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللّٰهُ تَعَالَى: الخَالِقُ لهذه الأشياء هو المستحق للعبادة.

The word Rabb (Lord) means One Who is worshiped (ma'bud - the object of worship). And the evidence for this is His (ta'ala) statement: "**O mankind! Worship your Lord who created you and those before you, so that you may be dutiful to Him. He is the One who made the earth a resting place for you, and the sky as a canopy, and sent down water from the sky and brought forth therewith fruits as a provision for you. So do not set up rivals with Allāh in worship knowingly**." [11]

Ibn Kathīr (*raḥimahullāh*) said: "The creator of these things is the One Who truly deserves to be worshipped." [12]

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[11] - Sūrah al- Baqarah (2): 21-22
[12] - See Tafsīr Ibn Kathīr

[أنواع العبادة التي أمر اللّه بها]

(وَأَنْوَاعُ الْعِبَادَةِ) الَّتِي أَمَرَ اللّهُ بِهَا مِثْلُ الإِسْلامِ وَالإِيمَانِ، وَالإِحْسَانِ، وَمِنْهُ الدُّعَاءُ وَالْخَوْفُ وَالرَّجَاءُ وَالتَّوَكُّلُ وَالرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخُشُوعُ، وَالْخَشْيَةُ، وَالإِنَابَةُ، وَالاسْتِعَانَةُ، والاستِعاذة، والاستِغاثة، والذَبح، والنذر، وغير ذلك من الْعِبَادَةِ الَّتِي أَمَرَ اللّهُ بِهَا (كُلُّهَا للّهِ) ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللّهِ فَهُوَ مُشْرِكٌ كَافِرٌ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴾ وَفِي الْحَدِيثِ «الدُّعَاءُ مخ الْعِبَادَةِ» ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِين ﴾

(And the types of worship) that Allāh commanded, such as Islām, Īmān and Iḥsān, which includes supplication (*Du‘ā’*), fear (*Khawf*), hope (*Rajā’*), reliance (*Tawakkul*), longing (*Raghbah*), dreading (*Rahbah*), submissiveness (*Khushū‘*), awe (*Khashyah*), repentance (*Ināb*ah), seeking assistance (*Isti‘ānah*), seeking refuge (*Isti‘ādhah*), asking for help (*Istighāthah*), offering sacrifices (*Dhabaḥ*), making oaths (*Nadhar*), and all of the other types of worship that Allāh commanded – all of these belong to Allāh, alone.

And the evidence for this is His (*ta’ala*) statement: “**The proof for this is Allāh’s saying: “And the Masājid belong to Allāh, so do not call unto anyone along with Allāh.**” [13]

So whoever directs any part of these (acts of worship) to other than Allāh, then he is a disbelieving polytheist. The proof for this is Allāh’s (*ta’ala*) saying: “**And whoever calls unto another god besides Allāh, of which he has no proof for, his reckoning is only with his Lord. Surely, the disbelievers will not be successful.**” - [14]

And in the Hadith: “Du’a is the essence of ‘ibadah (worship)” [14.5], and the evidence for that is His (*ta’ala*) statement: “**Your Lord has proclaimed, “Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.**” [15]

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[13] - Sūrah al-Jinn: 18
[14] - Sūrah al-Mu’minūn (23): 117
[14.5] - Tirmidhī 3371
[15] - Sūrah Ghāfir (40): 60

وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى: ﴿ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

ودليل الرجاء قوله تعالى: ﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

وَدَلِيلُ التَّوَكُلِ قَوْلُهُ تَعَالَى: ﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِين ﴾ وقَوْلُهُ: ﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ قَوْلُهُ تَعَالَى:﴿ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴾

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تعالى: ﴿ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ﴾

وَدَلِيلُ الإِنَابَةِ قَوْلُهُ تَعَالَى: ﴿ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴾

The proof for fear (Khawf) is Allāh's saying: "**So do not fear them, but fear Me if you are true believers**." [16]

The proof for hope (Rajā') is Allāh's saying: "**So whoever hopes to meet his Lord, then let him perform righteous deeds, and not mix anyone into the worship of his Lord**." [17]

The proof for reliance (Tawakkul) is Allāh's saying: "**And upon Allāh (alone) put your reliance if you are truly believers.**" [18] and His saying: "**And whoever relies upon Allāh, then He is sufficient for Him.**" [19]

The proof for longing (Raghbah) and dreading/fearing (Rahbah) and submissiveness (Khushū') is Allāh's saying: "**Verily, they used to rush to do good deeds, and they would call on Us, longing (for His reward) and dreading (His punishment), and they used to humble themselves submissively before Us.**" [20]

The proof for awe (Khashyah) is Allāh's saying: "**So do not be in awe of them, but have awe of Me.**" [21]

The proof for turning repentantly (*Ināḇah*) is Allāh's saying: "**And turn to your Lord in repentance and submit to Him (as Muslims)**" [22]

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[16] - Sūrah Āli-'Imrān (3): 175
[17] - Sūrah al-Kahf (18): 110
[18] - Sūrah al-Mā'idah (5): 23
[19] - Sūrah aṭ-Ṭalāq (65): 3
[20] - Sūrah al-Anbiyā' (21): 90
[21] - Sūrah al-Baqarah (2): 150
[22] - Sūrah az-Zumar (39): 54

وَدَلِيلُ الاسْتِعَانَةِ قَوْلُهُ تَعَالَى: ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِين ﴾

وفي الحديث: «إذا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّهِ»

وَدَلِيلُ الاسْتِعَاذَةِ قَوْلُهُ تَعَالَى:﴿ قُلْ أَعُوذُ بِرَبِّ الفَلَق ﴾

وَدَلِيلُ الاسْتِغَاثَةِ قَوْلُهُ تَعَالَى: ﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ ﴾

وَدليل الذبح قوله تعالى: ﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ~ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾ وَمِنَ السُنَّةِ: «لعَنَ اللّهُ مَنْ ذَبَحَ لِغَيْرِ اللّهِ»

.

وَدَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى: ﴿ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴾

The proof for seeking assistance and aid (*Isti'ānah*) is Allāh's saying: "**You alone do we worship and in You alone do we seek assistance**" [23]. And in the hadith: "*When you ask for assistance, then seek assistance in Allāh*." [24]

The proof for seeking refuge (*Isti'ādhah*) is Allāh's saying: "**Say: I seek refuge in the Lord of mankind** " [25]

The proof for seeking rescue (*Istighāthah*) is Allāh's saying: "**And remember when you sought help from your Lord and He responded to you**..." [26]

The proof for offering sacrifices (*Dhabaḥ*) is Allāh's saying: "**Say: Verily my prayer, my sacrificial offerings, my living and my dying are for Allāh, Lord of the Worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims**." [27] And from the Sunnah is: "*May Allāh curse the one who offers a sacrifice to other than Allāh*." [28]

The proof for making oaths (Nadhar) is Allāh's saying: "**They are those who fulfil their vows and fear a Day whose evil will be widespread**" [29]

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[23] - Sūrah al-Fātiḥah (1): 4
[24] - Tirmidhī 2516
[25] - Sūrah an-Nās (114): 1
[26] - Sūrah al-Anfāl (8): 9
[27] - Sūrah al-An'ām (6): 162-163
[28] - Ṣaḥīḥ Muslim 1978)
[29] - Sūrah al-Insān (76): 7

[الأصل الثاني معرفة دين الإسلام بالأدلة]

مَعْرِفَةُ دِينِ الإِسْلامِ بِالأَدِلَّةِ وَهُوَ الاسْتِسْلامُ لِلَّهِ بالتوحيد، والانقِيادُ لَهُ بالطاعة، والبراءةُ من الشرك واهله. وهو ثلاث مراتب: (الإسلام) و (الإيمان) و (الإحسان) ، وكل مرتبة لها أركان.

فَأَرْكَانُ الإِسْلامِ (خَمْسَةٌ) شَهَادَةُ أَن لا اله إلا اللهّ وأن محمدا رسول اللّه و (إقام الصلاة) و (إيتاء الزكاة) و (صوم رمضان) و (حج بَيْتِ اللّهِ الْحَرَامِ) .

فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى: ﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

ومَعْناها لا مَعْبُود بِحَقٍ إلا اللَّه وَحْدَه، و (لا إله) نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللّهِ، (إلا اللّهُ) مُثْبِتًا الْعِبَادَةَ للّهِ وَحْدَهُ لا شَرِيكَ لَهُ فِي عِبَادَتِهِ كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكٌ فِي مُلْكِهِ.

The Second Fundamental Principle: Knowing the Religion of Islām, based on evidences. This (i.e. Islām) means submitting to Allāh by way of Tawḥīd, surrendering one's (full) obedience to Him, and freeing oneself from Shirk and its people. This can be divided into three levels: Islām, Īmān and Iḥsān. Each of these levels has its own pillars.

The pillars of Islām are five:

(1) The testimony that there is no god worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh (*ṣallallāhu ʿalahyhi wasallam*). **(2)** Establishing the Prayer. **(3)** Giving Zakah. **(4)** Fasting the month of Ramadhan. **(5)** Pilgrimage to Allah's sacred house.

The proof for the testimony of Faith is Allāh's saying: "**Allāh bears witness that there is no deity that has the right to be worshiped except Him, and so do the angels and those who possess knowledge (i.e. they also bear witness). He is always maintaining His creation with justice. None has the right to be worshiped but Him, the All-Mighty, the All-Wise.**" [30]

The meaning of it (i.e. the Testimony of Faith) is: There is no one that has the right to be worshipped except Allāh, alone. Lā ilāha negates everything that is worshipped besides Allāh, while ill-Allāh affirms the worship of only Allāh, free from any partner being mixed in with His worship, just as there is no partner mixed in with His Dominion.

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[30] - Sūrah Āli-'Imrān (3): 18

وَتَفْسِيرُهَا الَّذِي يُوَضِّحُهَا قَوْلُهُ تَعَالَى ﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ - وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴾ وقَوْلُهُ تَعَالَى: ﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾

وَدِلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللّهِ قَوْلُهُ تَعَالَى: ﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴾ وَمَعْنَى شَهَادَة أَنَّ مُحَمَّدًا رَسُولُ اللّهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصْدِيقُهُ فِيمَا أَخْبَرَ، واجْتِنَابُ مَا عنه نهى وزجر، وأن لا يُعْبَدَ اللّهُ إِلا بِمَا شَرَعَ.

وَدَلِيلُ الصَّلاةِ وَالزَّكَاةِ وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى: ﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

An explanation of this, which clarifies it further, is found in Allāh's saying: "**And remember when Ibrāhīm said to his father and to his people: 'Verily, I am free from all that you worship – except for He who created Me, and verily He will guide me.' And He made it a statement that will endure among his offspring that they may turn back to (it).**" [31]

And Allāh's saying: "**Say: 'O People of the Scripture! Come to a word that is just between us and you – that we worship none but Allāh alone and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.' Then if they turn away, say: 'Bear witness that we are Muslims.**'" [32]

The proof for testifying that Muḥammad (*ṣallallāhu ʿalahyhi wasallam*) is the Messenger of Allāh is His saying: "**Verily there has come to you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be guided) and he is full of kindness and mercy towards the believers**." [33]. The meaning of testifying that Muḥammad is the Messenger of Allāh is: obeying him in what he commanded, believing him in what he informed us of, avoiding what he forbade and warned against, and not worshiping Allāh except by what he prescribed

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[31] - Sūrah az-Zukhruf (43): 26-28
[32] - Sūrah Āli-'Imrān (3): 64
[33] - Sūrah at-Tawbah (9): 128

وَدَلِيلُ الصَّلاةِ وَالزَّكَاةِ وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى: ﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

ودَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى: ﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾

The proof for prayer and Zakāh and the explanation of Tawḥīd is found in Allāh's saying: "**And they were not commanded except that they should worship Allāh, making the religion (i.e. worship) solely for Him alone, and that they should perform the prayer and give the Zakāh. And that is the right Religion.**" [34]

The proof for fasting is Allāh's saying: "**O you who believe! Fasting is prescribed for you just as it was prescribed for those before you, in order that you may acquire Taqwa (dutifulness to Allāh).**" [35]

The proof for Ḥajj is Allāh's saying: "**And the Ḥajj (pilgrimage) to the House (Ka'bah) is a duty that mankind owes to Allāh for those who are able to do it. And whoever disbelieves (by denying Ḥajj), then indeed Allāh is not in need of any of His creation.**" [36]

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[34] - Sūrah al-Bayyinah (98): 5
[35] - Sūrah al-Baqarah (2): 183
[36] - Sūrah Āli-'Imrān (3): 97

[المرتبة الثانية الإيمان]

الْمَرْتَبَةُ الثَّانِيَةُ الإِيمَانُ: وَهُوَ بِضْعٌ وَسَبْعُونَ شُعْبَةً. فَأَعْلاهَا قَوْلُ لا اله إِلا اللّهُ وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنْ الإيمان.

وأركانه ستة: أَنْ تُؤْمِنَ بِاللّهِ وَمَلائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخر وبالقدر خَيْرِهِ وَشَرِّهِ. وَالدَّلِيلُ عَلَى هَذِهِ الأَرْكَانِ السِّتَةِ قوله تعالى: ﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾

ودليل القدر قَوْلُهُ تَعَالَى: ﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

The Second Level of Īmān: Īmān consists of more than seventy branches. The highest of them is saying Lā ilāha ill-Allāh and the lowest of them is moving a harmful object from the road. And Ḥayā' (modesty) is a branch from Īmān.

And its pillars are six: that you believe in Allāh, His angels, His books, His messengers, the Last Day, and al-Qadr (Divine Pre-Decree) – the good of it and the bad of it. And the evidence for this six pillars is His (ta'ala) statement: "**Righteousness (birr) is not that you turn your faces towards the east and the west (in prayer), but rather righteousness (birr) is (for) the one who believes in Allāh, the Last Day, the angels, the books and the prophets**." [37]

And the proof for al-Qadr (Pre-Decree) is Allāh's saying: "**Verily, We have created all things with Qadr (divine pre-decree ordained for it**)." [38]

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[37] - Sūrah al-Baqarah (2): 177
[38] - Sūrah al-Qamar (54): 49.

[المرتبة الثالثة الإحسان]

المَرْتبة الثالثة: الإحسان ركن واحد: وهو أن تعبد اللّه كأنك تراه فإن لم تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ وقَوْلُهُ تَعَالَى: ﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ - الَّذِي يَرَاكَ حِينَ تَقُومُ - وَتَقَلُّبَكَ فِي السَّاجِدِينَ - إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ وقَوْلُهُ تَعَالَى: ﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾

(وَالدَّلِيلُ مِنَ السُّنَّةِ) : حَدِيثُ جِبْرِيلَ الْمَشْهُورُ عَنْ عُمَرَ بنِ الْخَطَّابِ رَضِيَ اللّهُ عَنْهُ «كنَّا جُلوسًا عندَ النَّبيِّ صلَّى اللَّهُ علَيهِ وسلَّمَ فجاءَ رجلٌ شديدُ بياضِ الثِّيابِ شديدُ سَوادِ شعرِ الرَّأسِ لا يُرَى علَيهِ أثرُ سَفرٍ ولا يعرفُهُ منَّا أحدٌ فجلسَ إلى النَّبيِّ صلَّى اللَّهُ علَيهِ وسلَّمَ فأسندَ ركبتَهُ إلى ركبتِهِ ووضعَ يدَيهِ علَى فخِذيهِ ثمَّ قالَ ...

The Third Level: Iḥsān is one pillar, and it means to worship Allāh as if you see Him, for even if you don't see Him, He indeed sees you. The proof for this is Allāh's saying: "**Verily, Allāh is with those who have Taqwa (dutifulness to Allāh) and those who have Iḥsān.**" [39]

And His saying: "**And put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up (for prayer at night), and (who sees) your movements among those who prostrate themselves (to Him). Verily, He is the All-Hearer, the All-Knower.**" [40]

And from the Sunnah: The famous Hadīth of Jibrīl, 'Umar ibn al-Khattāb (may Allāh be pleased with him) said:

"We were sitting with the Messenger of Allah (*ṣallallāhu ʿalahyhi wasallam*) one day, and a man appeared with very white clothes and very black hair. There were no signs of travel on him and we did not recognize him. He sat in front of the Prophet, rested his knees by his knees, and placed his hands on his thighs. The man said: "Oh Muḥammad inform me about Islām", to which the Prophet (*ṣallallāhu ʿalahyhi wasallam*) responded: "that you testify that there is no deity that has the right to be worshipped except Allāh, and that Muḥammad is the Messenger of Allāh. And that you establish the prayer, give the Zakāh, fast during Ramaḍān, and perform the Ḥajj (pilgrimage) to (Allāh's) House if you are able to do it.' (...)

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[39] - Sūrah an-Naḥl (16): 128
[40] - Sūrah ash-Shu'arā' (26): 217-220

يا محمَّدُ ما الإسلامُ قالَ شَهادةُ أن لا إلَهَ إلَّا اللَّهُ وأنِّي رسولُ اللَّهِ وإقامُ الصَّلاةِ وإيتاءُ الزَّكاةِ وصَومُ رمضانَ وحَجُّ البَيتِ فقالَ صدَقتَ فعجِبنا منهُ يسألُهُ ويصدِّقُهُ

ثمَّ قالَ يا محمَّدُ ما الإيمانُ قالَ أن تؤمِنَ باللَّهِ وملائكتِهِ ورسلِهِ وكتبِهِ واليومِ الآخرِ والقدَرِ خيرِهِ وشرِّهِ قالَ صدَقتَ فعَجِبنا منهُ يسألُهُ ويصدِّقُهُ ثمَّ قالَ يا محمَّدُ ما الإحسانُ قالَ أن تعبدَ اللَّهَ كأنَّكَ تراهُ فإنَّكَ إن لا تراهُ فإنَّهُ يراكَ قالَ فمتَى السَّاعةُ قالَ ما المسئولُ عنها بأعلمَ منَ السَّائلِ

قالَ فما أمارتُها قالَ أن تلِدَ الأمةُ ربَّتَها قالَ وَكيعٌ يعني تلِدُ العجَمُ العربَ وأن ترَى الحُفاةَ العُراةَ العالةَ رِعاءَ الشَّاءِ يتطاولونَ في البِناءِ قالَ ثمَّ قالَ فلقيَني النَّبيُّ صلَّى اللَّهُ علَيهِ وسلَّمَ بعدَ ثلاثٍ فقالَ أتَدري مَن الرَّجلُ قلتُ اللَّهُ ورسولُهُ أعلمُ قالَ ذاكَ جبريلُ أتاكم يعلِّمُكُم معالمَ دينِكُم

He (the man) said: ‘You have spoken truthfully.’ So we were amazed at him: he had asked him and then told him he was truthful!” He then said: ‘Now inform me about Īmān?’ The Prophet (*ṣallallāhu ʿalahyhi wasallam*) said: ‘It is that you believe in Allāh, His angels, His (revealed) books, His messengers and the Last Day, and that you believe in al-Qadr, the good of it and the bad of it.’ The man said: ‘You have spoken truthfully.’” He then asked, ‘Now inform me about Iḥsān?’ The Prophet said: “It is that you worship Allāh as if you see Him, for even if you don’t see Him, He indeed sees you.’”

The man said, ‘Now inform me about the (Final) Hour?’ The Prophet (*ṣallallāhu ʿalahyhi wasallam*) responded: ‘The one who is being asked does not have any more knowledge of it than the one who is asking.’ He said, ‘Then inform me about its signs?’ The Prophet said: ‘It will be when the mother gives birth to her master, and when the barefooted, barren and lowly shepherds will compete with one another in constructing tall buildings.’

Then he left, and we remained (seated) there for a while. Then the Prophet said to me, “O Umar, do you know who he was?” I said, “Allah and His Messenger know best.” The Prophet said, “Verily, he was Jibrīl who came to teach you your religion.” [42]

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[42] - Ṣaḥīḥ Muslim 8

[الأَصْلُ الثَّالِثُ مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ صَلَّى اللهُ عليه وسلم]

الأَصْلُ الثَّالِثُ مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلاةِ وَالسَّلامِ. وَلَهُ مِنَ الْعُمُرِ ثَلاثٌ وَسِتُّونَ سَنَةً مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ وَثَلاثٌ وعشرون نبيا رسولا.

نبئ باقرأ. وأرسل بالمدثر. وَبَلَدُهُ مَكَّةُ بَعَثَهُ اللّٰهُ بِالنِّذَارَةِ عَنِ الشِّرْكِ ويدعو إِلَى التَّوْحِيدِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنْذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلَا تَمْنُنْ تَسْتَكْثِرُ - وَلِرَبِّكَ فَاصْبِرْ ﴾ وَمَعْنَى قُمْ ﴿ فَأَنذِرْ ﴾: يُنْذِرُ عَنِ الشِّرْكِ وَيَدْعُو إلى التوحيد، ﴿ وربك فكبر ﴾ عَظِّمْهُ بِالتَّوْحِيدِ، ﴿ وَثِيَابَكَ فَطَهِّرْ ﴾: أَيْ طَهِّرْ أَعْمَالَكَ من الشِّرْكِ، ﴿ وَالرُّجْزَ فَاهْجُرْ ﴾، الرُّجْزَ: الأَصْنَامُ، وَهَجْرُهَا: تَرْكُهَا وأهلها وَالْبَرَاءَةُ مِنْهَا وَأَهْلُهَا.

The 3rd Principle: Knowledge of your Prophet: He is Muḥammad, the son of ʻAbdullāh, the son of ʻAbdul-Muṭṭalib, the son of Hāshim. Hāshim was from the (the tribe of) Quraysh and Quraysh was from the Arabs. And the Arabs are from the offspring of (Prophet) Ismāʻīl, son of (Prophet) Ibrāhīm, Al-Khalīl (the Friend of Allāh).

May Allāh send the best of His peace and blessings on him and on our Prophet (Muḥammad). He lived for sixty-three years, forty of which were prior to his prophethood and twenty-three of which he spent as a prophet and a messenger.

He became a prophet due to (Allāh's saying): "**Read**" [43]. And he became a messenger due to: "**O you wrapped in garments.**" His homeland was Makkah, and Allāh sent him to warn against Shirk (polytheism) and to call to Tawḥīd (pure monotheism). And the meaning of "**Rise and warn**" is: warn against Shirk and call to Tawḥīd.

The proof for this is Allāh's saying: "**O you wrapped in garments! Rise and warn! And magnify your Lord (Allāh). And purify your garments. And abandon idols (ar-Rujz). And do not give away something in order to have more. And be patient for the sake of your Lord.**" [44] And "**magnify your Lord**" means: glorify Him by way of Tawḥīd. "**And purify your garments**" means: cleanse your actions from Shirk. "**And abandon ar-Rujz**" – "ar-Rujz" means idols, and "hajr" means shunning them, and freeing and disassociating oneself from them and their people.

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[43] - Sūrah ʻAlaq (96): 1
[44] - Sūrah al-Muddaththir (74): 1-7

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثلاث سنين وبعدها أمر بالهجرة في الْمَدِينَةِ. وَالْهِجْرَةُ الانْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الإِسْلامِ، وَالْهِجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بلد الإِسْلامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا - إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا - فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴾

قالَ البغوي رحمه اللّه: سَبب نزول هَذِهِ الآية في المسلمين الذين في مكة لم يُهَاجِرُوا نَادَاهُمُ اللّهُ بِاسْمِ الإِيمَانِ.

He carried out this duty for ten years, calling to Tawḥīd. And after ten years, he was taken up to the heavens (Miʿrāj), where the five daily prayers were made obligatory on him. So he prayed in Makkah for three years. Thereafter, he was ordered to make the Hijrah (migration) to Madīnah. Hijrah means moving from a land of Shirk to a land of Islām. It is obligatory upon this Ummah to migrate from a land of Shirk to a land of Islām, and this is everlasting until the (Final) Hour is established.

The proof for this is Allāh's saying: "**Verily, as for those whom the angels take (in death) while they are wronging themselves (by not performing Hijrah), they (the angels) will say (to them): 'In what (condition) were you?' They will reply: 'We were weak and oppressed in the earth.' They (the angels) will say: 'Was the earth of Allāh not spacious enough for you to migrate therein?' Such men will find their abode in Hell – what an evil destination! Except the weak ones among men, and women and children – who cannot devise a plan, nor are they able to direct their way. These are the ones whom Allāh is (most) likely to forgive, and Allāh is Ever Oft-Pardoning, Most Forgiving**" [45]

Al-Baghawī (*raḥimahullāh*) said: "The reason for the revelation of this verse was due to some Muslims who were in Makkah and did not migrate (to Madīnah). Allāh called out to them using the title of Īmān (for them)." [46]

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[45] - Sūrah an-Nisā' (4): 97-99
[46] - See Māʿlīm at-Tanzīl

وَالدَّلِيلُ عَلَى الْهِجْرَةِ مِنَ السُّنَّةِ قَوْلُهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: «لا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مغربها» فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الإِسْلامِ مِثلِ الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالأَذَانِ، وَالْجِهَادِ، وَالأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الإِسْلامِ

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ. وَتُوُفِّيَ صَلواتُ اللّٰهِ وَسَلامُهُ عَلَيْهِ وَدِينُهُ بَاقٍ، وَهَذَا دِينُهُ، لا خَيْرَ إِلا دَلَّ الأُمَّةَ عَلَيْهِ وَلا شَرَّ إِلا حَذَّرَهَا مِنْهُ، وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ وَجَمِيعُ مَا يُحِبُّهُ اللّٰهُ وَيَرْضَاهُ، وَالشَّرُ الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكُ وَجَمِيعُ مَا يَكْرَهُ اللّٰهُ وَيَأْبَاهُ،

بَعَثَهُ اللّٰه فِي النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالإِنْسِ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾، وَكَمَّلَ اللّٰهُ بِهِ الدِّينَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

The proof for Hijrah from the Sunnah, is his (*ṣallallāhu ʿalahyhi wasallam*) saying: “Hijrah will not cease until repentance ceases. And repentance will not cease (to be access epted) until the sun rises from where it sets.” [47]

So when he settled in Madīnah, he (ṣallallāhu ʿalahyhi wasallam) commanded all of the remaining Laws of Islām, such as Zakāh, fasting, Ḥajj, Adhān, Jihād, enjoining good and forbidding evil, as well as the other Laws of Islām.

He remained doing this for ten years, and after this he passed away, peace and blessings of Allāh be on him. His religion remained. This was his religion: there was no good except that he directed his Ummah towards it, and there was no evil except that he warned them against it. The good that he directed his Ummah to was: Tawḥīd and everything that Allāh loves and is pleased with. The evil that he warned his Ummah about was: Shirk and everything that Allāh hates and rejects.

Allāh sent him to all of mankind, and He made it an obligation upon everyone from the two species of Jinn and mankind to obey him. And the proof for this is Allāh’s saying, “**Say: ‘O people! Verily, I am the Messenger of Allāh sent to all of you**.’” [48]. Allāh perfected and completed His Religion through him - The proof for this is Allāh’s saying: “**This day I have completed your Religion for you and perfected My Favour upon you. And I am pleased with Islām as a Religion for you.**” [49]

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[47] - Musnad Aḥmad (4/99) and Sunan Abū Dāwūd (no. 2479)
[48] - Sūrah al-Aʿrāf (7): 158
[49] - Sūrah al-Mā’idah (5):

وَالدَّلِيلُ عَلَى مَوْتِهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَوْلُهُ تَعَالَى: ﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴾

وَالنَّاسُ إِذَا مَاتُواْ يُبْعَثُونَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

وقَوْلُهُ تَعَالَى: ﴿ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا - ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴾

وَبَعْدَ الْبَعْثِ مُحَاسَبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ،
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴾

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

The proof of his death is Allāh's saying: "**You will surely die and they too will surely die. Then on the Day of Recompense, you will be disputing before your Lord**." [49.5]

When people die, they will be resurrected. The proof for this is Allāh's saying: "**From it (the earth) We created you, and to it We shall return you, and from it We shall bring you out once again.**" [50]

And Allāh's saying: "**Allāh has brought you forth from the earth. Afterwards, He will return you into it and (then) bring you forth (once again – i.e. resurrection).**" [51]

And after being resurrected, they will be judged and recompensed for their actions. The proof for this is Allāh's saying: "**And to Allāh belongs all that is in the heavens and all that is in the earth, that He may recompense those who did evil with what they have done (i.e. with Hellfire), and reward those who did good with what is best (i.e. with Paradise).**" [52]

Whoever rejects the resurrection has disbelieved. The proof for this is Allāh's saying: "**Those who disbelieve claim they will never be resurrected. Say (O Muḥammad): 'Yes, by my Lord! You will certainly be resurrected then you will be informed of what deeds you did.' And that is easy for Allāh.**" [53]

[49.5] - Sūrah az- Zumar (39): 30-31
[50] - Sūrah Ṭāhā (20): 55
[51] - Sūrah Nūḥ (71): 17-18
[52] - Sūrah an-Najm (53): 31
[53] - Sūrah at-Taghābun (64): 7

وَأَرْسَلَ اللّٰهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ﴾

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلامُ وَآخِرُهُمْ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ خَاتَمُ النَّبِيِّينَ، وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى: ﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

وكل أمة بعث اللّٰه إليهم رسولا من نوح إلى محمد يَأْمُرُهُمْ بِعِبَادَةِ اللّٰهِ وَحْدَهُ وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍۢ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ﴾ وَافْتَرَضَ اللّٰهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالإِيمَانَ بِاللّٰهِ.

قَالَ ابْنُ الْقَيِّمِ رَحِمَهُ اللّٰهُ تَعَالَى: مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتْبُوعٍ أَوْ مُطَاعٍ

Allāh sent all of the messengers, giving good tidings and warning (people). The proof for this is Allāh's saying: "**Messengers bearing good news and warning (people) – in order that mankind could have no plea against Allāh after (the coming of) the messengers.**" [54]

And the first of them was Nūḥ and the last of them was Muḥammad (peace and blessings be upon him), who was the Seal of the Prophets. The proof that Nūḥ was the first of them is Allāh's saying: "**Verily, We sent the revelation to you (O Muḥammad), just as We sent the revelation to Nūḥ and the prophets after him**." [55]

Every nation that Allāh sent a messenger to, from Nūḥ until Muḥammad, he (i.e. the messenger) would command them to worship Allāh alone and forbid them from worshipping the Ṭāghūt. **Allāh obligated all of His servants to disbelieve in the Ṭāghūt and believe in Allāh**

Ibn al-Qayyim (raḥimahullāh) said, "*The meaning of Ṭāghūt is someone or something for whose sake a worshipper transgresses limits, such as those who are worshipped, followed or obeyed.*" [56]

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[54]- Sūrah an-Nisā' (4): 165
[55] - Sūrah an-Nisā' (4): 163
[56] - See I'lam Al Muwaqqi'in

وَالطَّوَاغِيتُ كَثِيرُونَ.

وَرُؤُوسُهُمْ خَمْسَةٌ، إِبْلِيسُ لَعَنَهُ اللّهُ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللّهُ،

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ وَهَذَا هُوَ مَعْنَى لا اله إلا اللّهُ.

وَفِي الْحَدِيثِ: «رَأْسُ الأَمْرِ الإِسْلامِ وَعَمُودُهُ الصَّلاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللّهِ» وَاللّهُ أعلم.

وَاللّهُ أعلم.

The Ṭawāghīt are many, and their heads are five:

(1) Iblīs (the Devil), may Allāh curse him;

(2) Whoever is worshiped while being pleased with that;

(3) Whoever calls the people to worship himself;

(4) Whoever claims to have knowledge of the Unseen; and

(5) Whoever rules by other than what Allāh has revealed.

The proof for this is Allāh's saying: "There is no compulsion in the Religion. Verily, the right path has become distinct from the wrong path. So whoever disbelieves in the Ṭāghūt and believes in Allāh, then he has indeed taken hold of the firmest handhold that will never break. And Allāh is the All-Hearing, the All-Knowing." [57]

This is what is meant by the statement Lā ilāha ill-Allāh.

And in the ḥadīth: "The head of the matter is Islām, its pillar is prayer, and jihād is its peak." [58]

And Allāh knows best.

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[57] - Sūrah al-Baqarah (2): 256
[58] - Tirmidhī 2616

End of the Shaykh’s words, may Allah have mercy on him. And may Allah, the almighty reward you for studying tawhīd - the highest, greatest, and most righteous field of study.

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